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less soul, oh how great will appear it
when the last adversary will have ass
and the soul takes its flight to the trib
the great Judge, to receive its last sent
ward or doom! How we feel the pow
conceptions, as well as our language
tempting to represent the value of the

what will be our view of the capacity, destiny and value of the soul, when the silence of a thousand suns shall break our ravished vision, and we then shall be seen, and know as we are known.

[Christian Advo

An Answer to the Strictures of 'U'
 MESSRS. EDITORS:—Will your courteous
 "Unus" refer again to the document
 has reviewed, and notice what is of
 consequence to a correct understand-
 ing of the subject—*the limitation to which*

port expressly restricts itself. The report expressly confines its discussions "to subjects of fundamental importance;" and contrains its range here within the circle of fundamental subjects "as far as possible." The report therefore, begin their work by informing the public that all minor questions, and all important questions, possible of the kind

fewest number possible of the time questions, are purposely shut out of the element. Had they sent forth instead of a trial report on specified questions, a clear and comprehensive treatise in the form of a book, it would be perfectly just to demand of the student a reduction in inventory of all the integral parts of a given doctrine, and a solution to

problems which hover round the great
of faith. Had they published, for ex-
systematic treatise on the Atonement,
be perfectly proper for "Unus" to de-
that treatise a satisfactory answer to
questions; an answer, telling the way
Atonement consists with pardon and

tion, permits condemnation, and sal
francels guilt. But the report does
and to deal with these matters. On
it selects from the cloud of ques
congregate round the cross, one and o
and undertakes to affirm of that ques
facts. First, it declares it to be a tunc
monitors. Secondly, it asserts that a

The question which the report selects as a string of other questions which it attempts to answer, is, *How are believers freed from the penal claims of a condemnation?* The answer which the report gives is

swer to that one question. The questions occupy the mind of "Usus"—the gaze of which he frames his several objects, not in the mind of the reporters. Till before them the one selected fundam inquiry, What has the Attegment to do justification of believing men? That

they answer in the proposition copied and criticized by "Uaus." And the remark is ventured, that if "Uaus" himself will the reporters did, if he will set out of the moment *six* questions, and give him frame an answer to *their* question, he answer it precisely as it is answered in

graph which he condenses. What answer which this report makes to the question, How are believers delivered from curse, or, in other words, from the claims of the law? Why this, "Christ unavailingly offering his own sufferings as a sufficient substitute therefor, satisfies these claims, and so redeems"

ple from the curse of the law." Now obvious, (1) that this answer contained to "Unus" four queries; (2) it never offered to the world for the purpose such solution; (3) that it does, how answer and answer correctly the question intended to answer; (4) that, there-

The only escape from these conundrums is by the assertion that the answer given to one question named, is inconsistent with the correct answer to some other question or questions, which the critic may name. Thus,

then, be considered. Let the answer report to the one question of parties laid side by side with each of the four which "Unus" arrays against it.

1. He says such a justification is the idea of pardon." Now neither can his position nor his argument be

nor his readers can be ignorant that two kinds of pardon:—*one* without ratification, the other in consequence of a ratification. The idea of justification on the ground of Christ's satisfaction or of Christ's merit, does exclude the *former* of these of pardon. And so does the Bible does "Guns" himself. It cannot be

yet to learn the connection every where to view in the Scriptures between *by blood* and *remission by grace*. The of pardon which the doctrine of the cludes is, such an idea as "Unus" can be persuaded to avow or justify.

2 He says such a view of the work

ment, in cancelling the penal claims sures salvation to all for whom? Did "Unus" overlook the fact that port says concerning this satisfacti ing and redemption, it expressly r believers? Make all men believe report does promise salvation to all

But certainly "Uaus" does not escape this position. This objection is the result of a reading and unmediated criticism of Christ's death delivers unbelievers from the curse of the law is no where declared in the report. That it delivers believers from the curse of the law is maintained by the Apostle Paul.

3. The objection that the doct report infers a "limited Atonement"

valid when the world comes to us and thought in such a way, that the good Shepherd giveth his life for is understood as denying anything ing anything in regard to those who the sheep. The report says nothing the question of what the Atonement

4. The critic complains that the report confounds the two ideas damage. To sustain this objection

down the proposition, "No satisfaction can cancel guilt; pardon must do it." But occur to "Unus" to inquire in what way can pardon cancel guilt? Let satisfaction be at its utmost, "still the fact of guilt remains." And does pardon remove the fact of guilt—does forgiveness annihilate

"Unus" only thought out his big thought, he would have observed remits the penal claims of law, that is more. The guilt of which he was when he said, "no satisfaction can be had from exposure to punishment, but only from personal corruption. And that is the only way to secure the punishment of the law."

ity which pardon is as incompetent
as is Atonement. That is to be rem
spiritual process, sanctification. N

homogeneous, is glass and water. Cohesive particles, such as iron ore, shales, and clays, are also classified as heterogeneous. The latter forms a new media, unlike either of the elements, as iron with carbon, carbon with coke. These were illustrated with appropriate models.

The lecturer closed by naming the following: the glacial drift, the recent destruction of the Round Dunes Cliff on the South-eastern Railway, England in 1915, simple blast through the instrumentally, some power, 1,000,000 tons of chalk in the 19th century, detailed and refined, the steel sterling and two other types of steel.

Following questions as given is straightened out in the Times newspaper.

Everybody has heard of the Shapshap, or shapshap, therefore, to speak brightly, but not the name of the stone which higher. That cliff is Round Dunes, the height of 225 feet above the sea level, the height of 225 feet above the sea level, was, till this afternoon, of a singularly low stature, and the sea level was the sea level, a direct line from the sea level.

Preparatory and High School

SIGNED to furnish a thorough course of instruction for the best teachers, in every branch of female education, to young ladies for any sphere of duty of any circle is connected with the school, &c.

[illegible][illegible][illegible]

THE members of the Council have concluded upon the principle and have agreed to accept the principle of a permanent committee of administration. The committee will be composed of a representative of the Council, a representative of the State, and a representative of the people. The committee will be empowered to make recommendations to the Council and to the State, and to administer the affairs of the Council.

[illegible]

Exchange Faring Rooms,
100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

1. I understand that the above information is being provided to you by the person(s) named below.